

REPORT

NATIVE PAPERS

ON

FOR THE
Week ending the 4th August 1894.

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ASSAM PAPERS.

Nil.

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Ghosak" ...	Khulna ...	...
2	"Māsik" ...	Calcutta ...	294	
<i>Fortnightly.</i>				
3	"Bankura Darpan" ...	Bankura ...	397	
4	"Kasipur Nivāsi" ...	Kasipur, Barisal ...	300	26th July 1894.
5	"Ulubaria Darpan" ...	Ulubaria ...	720	28th ditto.
<i>Weekly.</i>				
6	"Banganivāsi" ...	Calcutta ...	8,000	27th ditto.
7	"Bangavāsi" ...	Ditto ...	20,000	28th ditto.
8	"Burdwān Sanjivani" ...	Burdwan ...	310	24th ditto.
9	"Charumihir" ...	Mymensingh ...	...	24th ditto.
19	"Chinsura Vartāvaha" ...	Chinsura ...	500	
11	"Dacca Prākāśh" ...	Dacca ...	2,400	
12	"Education Gazette" ...	Hooghly ...	950	27th ditto.
13	"Hindu Ranjika" ...	Boalia, Rajshahi ...	248	
15	"Hitavādi" ...	Calcutta ...	3,000	27th ditto.
16	"Murshidabad Hitaishi" ...	Murshidabad ...	...
16	"Murshidābād Pratimudhi" ...	Berhampore ...	...
17	"Pratikār" ...	Ditto ...	608	27th ditto.
18	"Rangpur Dikprākāśh" ...	Kakinia, Rangpur ...	170	
19	"Sahachar" ...	Calcutta ...	800-1,000	25th ditto.
20	"Samaj-o-Sāhitya" ...	Garibpore, Nadia ...	1,000	
21	"Samaya" ...	Calcutta ...	4,000	27th ditto.
22	"Sanjivani" ...	Ditto ...	4,000	28th ditto.
23	"Sansodhini" ...	Chittagong ...	...
24	"Saraswat Patra" ...	Dacca ...	(300-400)	28th ditto.
25	"Som Prākāśh" ...	Calcutta ...	800	30th ditto.
26	"Sudhakar" ...	Ditto ...	2,000	27th ditto.
27	"Vikrampur" ...	Lauhajangha, Dacca ...	600	26th ditto.
<i>Daily.</i>				
28	"Banga Vidya Prākāshikā" ...	Calcutta ...	600	27th, 28th, 30th & 31st July & 1st August 1894.
29	"Dainik-o-Samāchār Chandrika" ...	Ditto ...	1,200	29th July to 2nd August 1894.
30	"Samvād Prabhākar" ...	Ditto ...	1,435	27th, 30th & 31st July & 2nd August 1894.
31	"Samvād Purnachandrodaya" ...	Ditto ...	300	27th, 28th July & 30th July to 2nd August 1894.
32	"Sulabh Dainik" ...	Ditto ...	3,000	27th & 28th July & 30th July to 2nd August 1894.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
33	"Dacca Gazette" ...	Dacca ...	500-600	30th July 1894.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
HINDI.				
<i>Monthly.</i>				
34	"Bihar Bandhu"	Bankipore	500	
35	"Darjeeling Mission ke Māsik Samāchār Patrika."	Darjeeling	500	
<i>Weekly.</i>				
36	"Aryāvarta"	Dinapore	750	
37	"Bhārat Mitra"	Calcutta	2,500	26th July 1894.
38	"Hindi Bangavāsī"	Ditto	10,000	30th ditto.
29	"Uchit Vakta"	Ditto	.....	28th ditto.
PERSIAN.				
<i>Weekly</i>				
40	"Hublul Mateen"	Calcutta	.....
URDU.				
<i>Weekly</i>				
41	"Akhbar-i-Al Punch"	Bankipore	750	
42	"Darussaltanat and Urdu Guide"	Calcutta	300	26th ditto.
43	"General and Gauhariāsi"	Ditto	410	31st ditto.
44	"Mehre Monawar"	Muzaffarpur	150	
URIYA.				
<i>Monthly.</i>				
45	"Asha"	Cuttack	80	
46	"Pradip"	Ditto	.....
47	"Samyabadi"	Ditto	.....
48	"Shikshabandhu"	Ditto	.....	For the month of April 1894.
49	"Taraka and Subhavārtā"	Ditto	.....
50	"Utkalprabhā"	Mayurbhunj	97	Ditto of May 1894.
<i>Weekly.</i>				
51	"Dipaka"	Cuttack	.....
52	"Samvad Vāhika"	Balasore	203	28th June & 5th July 1894.
53	"Uriya and Navasamvād"	Ditto	420	27th ditto 4th ditto.
54	"Utkal Dipikā"	Cuttack	450	30th ditto 7th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Forthnightly.</i>				
55	"Paridarshak"	Sylhet	480	
56	"Silchar"	Silchar	250	
57	"Srihattavāsī"	Sylhet	.....

I.—FOREIGN POLITICS.

THE *Cháru Mihir* of the 24th July has the following:—

CHARU MIHIR,
July 24th, 1894.

Lord Elgin's proposed visit to the frontier.

A consideration of the probable consequences of Lord Elgin's visit to the north-western frontier has filled the writer's mind with misgivings. It would be the height of indiscretion,—not to say that it would be in the highest degree unnatural,—for His Excellency to be busy with the frontier, neglecting the internal affairs of the country. He is a foolish gardener who devotes his whole attention to walling in his garden against trespassing cattle, and who has no time to spare to its weeding.

His Excellency will begin his winter tour with a visit to the grave of his father at Dharamsala. Well, millions of the poor, neglected, and sorrow-laden people of India, with that auspicious moment in their minds' eye when he will first look upon that grave, say to him with joined hands: "O, Lord Elgin! when you shed tears over the grave of your father, raise yourself for one moment above the influence of your counsellors and of the Foreign Department, and ask the great man who is sleeping his eternal sleep, whether it were not better and nobler far to remove the wants and grievances of the people, and thereby to make them happy, than to waste poor India's money on frontier defences." It was Lord Canning who issued the famous Proclamation, and Lord Canning retired after issuing it. It was Lord Elgin's duty to carry out its provisions, but untimely death prevented him from doing that duty. It is to be hoped, therefore, that the father's spirit will inspire the son to do what death prevented him from doing.

2. The *Banganivási* of the 27th July has the following:—

BANGANIVASI,
July 27th, 1894.

The Amir's proposed visit to England.

There may be hundreds of oarsmen in a boat, but without a helmsman the boat will not be rightly steered. An army may consist of thousands of picked soldiers, but it will win no victory without a commander. So the country is not ruled rightly which is not ruled by its sovereign. Besides, it is a principle of Hindu politics that a ruler should not move an inch from his dominion at a time when a foreign invasion is feared, or when other danger is apprehended. And, applying this principle to the case of the Amir of Afghanistan, the writer must say that it would be highly impolitic for His Highness to leave his country just now in order to visit England. His dominions may not be in immediate danger, but they are not perfectly safe. Neither should the British Government take His Highness to England just now, considering the way in which he is sitting guard at the Gate of India. The writer will not dissuade the Government from taking the Amir to England, if it has any important and private political reason for so doing. But if the Amir's journey to England is intended merely for pleasure, then he should not be made to leave his dominions just now.

3. The *Dainik-o-Samáchár Chandriká* of the 2nd August does not think that the treaty recently made by Sir Mortimer Durand with the Amir of Afghanistan will tend to make matters quiet on the frontier.

The new treaty with the Amir of Afghanistan.

DAINIK-O-SAMACHAR
CHANDRIKA,
August 2nd, 1894.

The frontier tribes are all unruly, and not likely to quietly submit to the authority of the English. A demarcation of their territories, for which provision has been made in the treaty, will only increase the troubles of Government, by necessitating frequent punitive expeditions against them at a considerable expenditure of money. Meanwhile, the subsidy given to the Amir has been increased from 12 to 18 lakhs a year. Englishmen think that this increase will make the Amir their *golám* (slave), but they should rest assured that the Amir's goodwill towards them will last only so long as there will be no improper conduct on their own part.

II.—HOME ADMINISTRATION.

(a)—Police.

4. The *Cháru Mihir* of the 24th July says that one party of Musalmans in Mymensingh town were greatly mortified at the bad arrangement made by the police on the occasion of the last *Muharram* festival, as it did not allow

Muharram arrangements by the Mymensingh police.

CHARUMIHIR,
July 24th, 1894.

them an opportunity on the last night of the *Muharram* to make a mock fight and let off fire-works in front of the thana, as has been their long-established custom. The police is very much to blame, for they should have remembered to what serious consequences such trifling things might lead nowadays.

CHARUMIHIR,
July 24th, 1894.

5. A correspondent of the same paper says that for about a year thefts have been rife in the village Gopalasram within the jurisdiction of the Kendua thana in the Mymensingh district. The panchayets and chaukidars do not report these cases to the police. Formerly the village had two chaukidars, and now it has three; but the chaukidars never keep watch at night, though they do not fail to frighten the villagers when the chaukidari tax has to be levied.

For some time a Musalman resident of Bartala near Gopalasram, named Najim Milki, has been feigning madness and going about quarrelling with people. He is armed with a sword and a spear, and he kills and takes home for food any goat, fowl, duck, or pigeon he meets with, and he threatens shopkeepers into offering him any article he needs. If they object, he occasionally beats them. About three months ago, a petition regarding this man was submitted to the Subdivisional Officer of Netrakona, but no steps have as yet been taken upon it.

SAMAY,
July 26th, 1894.

6. The *Samay* of the 27th July says that the following incident shows that the enquiry into the Rajshahi firing case was not conducted impartially.

Babu Amulyaratna Bhaduri stated in the course of his evidence that, while driving along the Nator road, he heard a man, sitting in a carriage, give orders to some constables to fire on the Musalmans, if they should but touch any police officer; and the witness offered to give his testimony as to whether it was the Police Inspector who gave the order. But the Magistrate would not produce the Inspector in Court. Again, when Babu A. K. Maitra requested that the Inspector might be asked to come into Court, the Magistrate and the District Superintendent of Police went out, and after a few minutes' consultation returned and addressed themselves to some other matter without heeding Maitra Babu's request. Was not this conduct on the part of the Magistrate rather suspicious? If the constables really fired on their own responsibility, what harm was there in calling in the Inspector and examining and cross-examining him?

If the constables fired on their own responsibility, what does that prove? Does it not show that they were disobedient to the police authorities? And is not the District Superintendent himself to blame for this? It is also to be asked, by whose order the Rajshahi police turned out on the *Muharram* day with open swords and loaded firearms, when there had been on no previous occasion any disturbance in the place during the *Muharram* celebration. There is certainly some mystery at the bottom of the whole affair.

Lord Lansdowne did irreparable injury to the people of this country by putting swords and firearms in the hands of a police who already possessed unlimited power over a disarmed people. And the Rajshahi incident has proved that the police will not be punished even if they fire on innocent people. The District Superintendent gave the Magistrate the names of three constables as the names of the constables who fired; but the Magistrate has contented himself with merely submitting a report to the Commissioner, without meting out any punishment to the offenders. It is to be hoped that the Lieutenant-Governor will personally enquire into the matter and inflict proper punishment. Such an outrage by the police was never before heard of in the history of Bengal. And, if the offenders in the present case are not heavily punished, such outrages will become so common that the life and property of innocent men will be endangered, the country will be filled with cries of despair, and the good name of the British Government will be tarnished.

BANGANIVASI
July 27th, 1894.

7. Referring to the Rajshahi *Muharram* affair, the *Banganivasi* of the 27th July writes as follows:—

The police and the *Muharram*
at Rajshahi.

Very fearful news has arrived. It makes one's heart tremble and hair stand on end, and it makes one faint in horror. Who could have dreamt that it would so soon come to this: that the seed of the poison-tree sown by Lord Lansdowne with his

own hand would so soon germinate, and develop into a big tree, blooming with fruits and flowers, and that the meek Indian people should so soon be dying of eating the fruits of that poison-tree? What was never considered possible has come to pass: four innocent people have been shot dead by the police. Life seems precarious, for what is there that cannot happen after this? O Lord Lansdowne! late ruler of a numberless people! have you heard of the event? Have you, far away in the House of Lords, heard of the exceedingly good result of your hard and rigorous order? If not, hear what it is; let the whole world hear what it is—what a catastrophe has been brought about by the police in the peaceful dominions of Her Majesty.

8. The *Hitavadi* of the 27th July condemns the exclusion of natives

Exclusion of natives from the upper ranks of the Police Service.

from the examination which will be held in December next for the appointment of Assistant District Superintendents of Police. Natives, it is said, are not fit for the Civil Service, and no Civil Service examination will therefore be held in India. And it is now proposed to reserve all the higher appointments in the Police Service for Europeans, and natives should consider it sufficient cause for rejoicing that an examination for filling up those appointments will be held in India instead of in England. They may also rest assured that as many Sahibs as possible will be appointed to the lower ranks of the public service. Verily, the officials are giving full effect to the recommendations of the Public Service Commission!

HITAVADI,
July 27th, 1894.

9. The *Bangavasi* of the 28th July has the following in the course of an article headed 'Protecting the people':—

'Protecting the people.'

To protect the people, to please them, and to satisfy them is the first duty of a king. He is not a king who does not care to protect his people and who is incapable of pleasing them. Such a king is a great sinner. This belief was very strong among the Hindu kings. In a work written by a Hindu poet, King Ram is made to say: 'For protecting my people and for keeping them contented, I can, without any hesitation or compunction, forego affection, kindness, happiness—nay, I can cast away even my wife Janaki—my priceless jewel, the model of chastity, the exemplar of conjugal love, the incomparable in devotion to superiors and attachment to friends, the heart of my heart, the life of my life, the happiness of my happiness.' And King Ram not merely said this in word of mouth, but he actually cast Janaki away for the satisfaction of his subjects. The Hindu kings knew that the Raja (King) was called by that name because it was his duty to please his subjects. And it was for this that the people believed their kings to be the incarnations of Indra, Yama, Bhani, Kuver, and other *dikpālas* (gods ruling over the different quarters), and respected and feared them accordingly. And who is there that will not call those men gods, who can make so much self-sacrifice for the sake of others—for the protection of their subjects? The Hindus of the present day have not abandoned the ideas about kingship and kingly duty which they have inherited from their ancestors: those ideas have become part, as it were, of their very blood and bone. They regard it as a religious duty to hold in profound respect the example and to cherish the ideas and convictions of their ancestors. And they, therefore, still regard their *Raja* as a great god. The English *raj* also wants to please its subjects, and possesses, in a large measure, those qualities of the head and the heart for the possession of which the old Hindu kings were regarded as gods. But it is owing to our ill luck that we can not derive all the benefit which we should expect to derive from the possession of these qualities by the British *raj*. Thefts and dacoities are now daily increasing in the country, and the men who commit the crimes often remain undiscovered. In a large number of villages near Calcutta, people cannot sleep at night for fear of thieves and dacoits. And the writer does not know what steps are being taken by the rulers to put down the ills with which their subjects are thus afflicted, and thereby to protect and please them. This much alone is certain that, whatever the steps that may have been taken, they have not as yet produced any appreciable result. The writer reads the following story from the *Mahābhārat* now and then for the purpose of forming an idea of the amount and sort of anxiety which the prevalence of such disturbances among their subjects ought to cause to kings:—

"Draupadi was the wife of the five Pandavas, but lest any misunderstanding should arise among the brothers in connection with their joint-wife,

BANGAVASI,
July 28th, 1894.

the divine sage Narada came to the brothers, and proposed to them this rule for observance in reference to her, namely, that when one of the husbands should be in private possession of Draupadi's company, no other should intrude on the privacy on pain of living in exile in a forest for 12 years. The five brothers accepted this rule, and promised to observe it. A short time after this, some dacoits entered the house of a Brahman, and proposed to take away his cows. Frightened by the sight of their power and number, the Brahman, instead of reporting the matter to the watchmen, went direct to the capital, and shouted out as follows: 'O Pandavas, certain wicked, cruel, and low-minded Dasyus are about to steal my cows; come ye, therefore, to my aid without delay. The king who takes taxes from his subjects, but does not protect them in return, is denounced by pandits as the greatest sinner among men.' Arjuna heard this speech of the Brahman and promised him protection. But the room where the Pandavas kept their weapons was just at that moment in the private occupation of Yudhishtir and Draupadi. Arjuna knew this, and as he remembered the rule accepted and agreed upon, he was at a loss what to do. But the very next moment he resolved to restore the cows to the Brahman, and for that purpose to incur even the penalty involved in a violation of that rule. As a Kshatriya prince, Arjuna thought that, though his entering the room would be showing disrespect to king Yudhishtir and breaking the rule, he would rather do that than forsake *dharma*. For *dharma* survives death, and protecting the people is the king's *dharma*. Thus resolved, he went into the room and brought out his weapons. He then punished the Dasyus, restored to the Brahman his cows and returned to the capital with his blessings. And after that, not minding the prayers and entreaties of his friends and relatives, he went away to live in the forest for 12 years in fulfilment of the vow previously taken."

It appears from this story that Arjuna considered it better to protect a subject from the hands of thieves, and to live, in consequence, in exile for 12 mortal years, than to disregard his grievances for the sake of keeping himself undisturbed in his princely enjoyment.

To a king, personal enjoyment ought to be as nothing if it is to be had at the cost of neglecting his duty by his subjects. O, British raj, to-day, not one or two, but hundreds and thousands of your subjects are sorely afflicted in consequence of thefts and dacoities, and what have you done to ascertain the real cause of these crimes and put them down? Have you felt distressed in your mind at the sight of your subjects' misery, and have you, for that reason, deprived yourself of any pleasure and enjoyment? O Lord, it is your duty to protect and to please your subjects. You are not unaccustomed to that duty. Do that duty now and remove the miseries of this country.

10. Referring to the Rajshahi firing case, the *Sanjivani* of the 28th July says that justice will not be done in the matter if the constables alone are punished. The officer who

The Rajshahi firing case. from his carriage gave the order to fire ought also to be punished. The District Superintendent, too, is not wholly innocent, for he should not have been unnecessarily so anxious to take away the *lathies* from the Musalmans. Indeed, it was this which led to the disturbances, and necessitated firing by the police. The Inspector-General of Police, who has gone to Rampur Boalia to investigate, may be satisfied with simply punishing the constables, but not so the writer. A country is never delivered from a condition of degradation without blood being spilled. Asvini Babu and others have spilled their blood, and this ought to open the eyes of a despised people like the Bengalis. An agitation ought to be set on foot to induce Government not to place arms in unworthy hands. Should the Bengalis allow themselves to be shot down like so many wild animals? The people should seek for a remedy both in this country and in England. And this being an opportunity for Lord Elgin to show his high-mindedness, the people will wait to see what His Excellency does in the matter.

11. The *Dainik-o-Samachar Chandrika*, of the 1st August, says that Government is now depriving natives of even those small privileges in the matter of employment in the public service which were conceded to them by the English members of the Public Service Commission. The Commission recommended that the higher posts in the Police Service should be open to natives as well as to Englishmen. But Government has now declared that none but

Exclusion of natives from the higher posts in the Police Service.

SANJIVANI,
July 28th, 1894.

DAINIK O-SAMACHAR
CHANDRIKA,
August 1st, 1894.

Englishmen will be admitted to the examination which will be held for selecting men for the Assistant Superintendships of Police. Native editors are objecting to this order. But Government cares a fig for their protests. Government is resolved to provide for Englishmen at the expense of natives. If the question is raised in Parliament, Government will have only to say that such an arrangement is necessary for the safety of the empire, and there will be an end of the matter. The high officials in this country are of opinion that as in the army, so in the police, too, the higher officers should be all Englishmen. And no wonder that they should think so when it is their object to keep the Indian people cowed. But such a policy cannot fail to do mischief in the end. The officials, however, will not see this. The Musalmans, too, have been excluded from the examination. Hindu and Musalman are the same to Government where the interests of Englishmen are concerned.

(b)—Working of the Courts.

12. The *Charu Mihir* of the 24th July notices the rumour published in the *Dacca Gazette* that a certain Subordinate Magistrate of Dacca is in the habit of accepting bribes and says that this must be very disgraceful if true. If Mr. Jenkins had not been dead, he would certainly have ascertained the correctness of the rumour. It is, however, fully expected that Mr. Luttmann-Johnson and the Magistrate who will be appointed in the late Mr. Jenkins' place will investigate the matter. For various reasons, the administration of justice in the country is not what can be desired, and it will be a very serious matter, if, over and above that, the judiciary themselves become corrupt.

CHARU MIHIR,
July 24th, 1894.

13 The same paper says that, at the instance of the Divisional Commissioner and the District Magistrate, cases arising out of disobedience of summonses are in full swing in the Mymensingh district. In a certain recent case, in which one Bhairab Chakravarti was the complainant, one Uhir Shekh was one of the witnesses for the prosecution. On the day of hearing, Uhir was present in the court, but the prosecution did not get his attendance noted in the court register, in the belief that it was not necessary to do so, because there were grounds for thinking that he had gone over to the opposite party. But Ganga Narayan Babu, the trying Magistrate, not finding him marked present in the register, charged him under section 174 of the Penal Code, and notwithstanding the evidence of Bhairab Chakravarti, testifying to the real facts of the case, Babu Umaprasanna, the Magistrate by whom Uhir was tried, convicted and sentenced him to two days' imprisonment.

CHARU MIHIR.

14. A correspondent of the same paper writes as follows:—

CHARU MIHIR,

The administration of criminal justice in the Jamalpur subdivision of the Mymensingh district.

- (1) The heavy file which has been entrusted to Rai Radhaballabh Chaudhuri, Honorary Magistrate of Sherpur, in the Mymensingh district, is a source of serious inconvenience to litigants. Rai Radhaballabh has frequent occasion to go to Calcutta on private business, and the cases in his file practically stand adjourned till his return, and even those cases which on such occasions he transfers to the file of the Deputy Magistrate of Jamalpur, are seldom heard by that officer, and are, after repeated postponements, ultimately sent back to Radhaballabh Babu.
- (2) The Honorary Magistrate in question is an independent and influential man, and does not submit to any rules.
- (3) He has no time fixed for coming to court, he does not receive new complaints every day, and he does not take down depositions without making people wait for two or three days.
- (4) Cases which come from places within a mile of the Jamalpur Cutcherry are sent to the Sherpur Bench, a distance of eight or nine miles, on the sole plea that the places are within the jurisdiction of the Sherpur thana.

(5) The Deputy Magistrate refers the complainants in such cases to the Sherpur Bench without even taking down their depositions.

(6) Many complainants institute the same case at Jamalpur and at Sherpur; or when their cases are dismissed at Jamalpur under section 203 of the Code of Criminal Procedure, they at once institute them again at Sherpur.

CHART MIBIR,
July 24th, 1894.

The administration of criminal justice in the Netrakona subdivision of the Mymensingh district.

15. A correspondent of the same paper complains that summonses are not regularly served in the Netrakona subdivision of the Mymensingh district.

The Magistrate is requested to look carefully during his coming tour into the panchayet serishta of Netrakona. Many irregularities will be found in it. A petition dated about the middle of February 1892, has not yet been submitted for orders.

HITAVADI,
July 27th, 1894.

The case of the Kurseong Honorary Magistracy.

16. The *Hitavadi* of the 27th July says that it is a matter of very great regret that, falling under the influence of Anglo Indian cliques, the higher officials in this country are often forced to act against their wish and sense of duty. This dereliction of duty on their part encourages oppression by native-haters, and affects the people's loyalty to the British raj. Again, by not protesting, in consequence of moral cowardice, against the unjust and improper requests of the Anglo-Indians, and by doing things in contravention of the Queen's Proclamation, the officials are falling in the estimation of the public. A native purchased some land in the European quarter of a town. But as soon as he did so, the Europeans asked the authorities to acquire the land under the pretext of a public purpose. And a liberal-minded Divisional Commissioner actually made a proposal to acquire the land 'in the interest of the European community.' The following case shows in what ungentlemanly manner the Europeans sometimes behave when a native is appointed as an Honorary Magistrate, and how Government at times encourages them to make unjust demands. A publication of the correspondence, which has taken place in the Kurseong affair may lead to the dismissal, degradation, or transfer of some innocent clerks, but the writer has made up his mind to publish it on the principle of doing good to many at the cost of injuring a few. The writer's English education is at fault here. The case is as follows:—

The appointment of Babu Giris Chandra Banerjea as Honorary Magistrate of Kurseong gave great offence to the local European community, who applied to Government, and rested not till they had compelled the cowardly Bengali Babu to resign his office. The following correspondence passed on the subject between the Chief Secretary to Government and his 'My dear Nolan':—

"I have laid your letter of the 8th June with all its enclosures (herewith returned) before His Honour the Lieutenant-Governor, and am to say that Sir Charles Elliott does not give up the hope that the difficulty about the Honorary Magistrate at Kurseong can be overcome without further official correspondence. The letters of Dr. Weatherly and your own account of him are sufficient to show that it is undesirable to appoint him to be an Honorary Magistrate, and in the circumstances it is to be regretted that he was asked whether he would be willing to serve. Any further communication on the subject would not be likely to have any good result. The Lieutenant-Governor does not, however, think that Dr. Weatherly's attitude need interfere with the action which it appears advisable to take in respect of Babu Giris Chandra Banerjea's appointment. The nomination of that gentleman was unobjectionable in itself, and His Honour cannot but regret that his appointment should have given rise to protests on the part of the European Honorary Magistrates of Kurseong which can only be characterised as unreasonable. *Unfortunately sobriety of judgment and the exercise of reason cannot always be counted on when racial questions are under consideration.* Mr. Greer justly points out that it is difficult for one outside their circle to fully estimate the importance which the non-official Europeans of Kurseong attach to the prestige connected with the post of Honorary Magistrate at that place, or the grounds of their objection to associate on the Bench with a Bengali trader. But whether with or without reason, the fact remains that considerable irritation now exists among the European Honorary Magistrates of Kurseong, which it is desirable to remove if it can be done

without loss of self-respect or sacrifice of principle. The Lieutenant-Governor believes that the result would probably be attained if Babu Giris Chandra Banerjea were quietly to place the resignation of his appointment in the hands of Government, and I am to request that you will send Mr. Greer a copy of this letter with an expression of His Honour's wish that he should proceed to Kurseong and *endeavour by his personal influence* to obtain Babu Giris Chandra Banerjea's resignation and restore the friendly relations with the local authorities at Kurseong which this unfortunate incident has temporarily disturbed. It will not be necessary to appoint another Honorary Magistrate, for the present, at least, in Babu Giris Chandra's place." (The italics are ours.)

The letter is dated the 9th June 1894. What more is wanted? Does any one think that such cliquing, such encouragement of unjust demands, and such attempt to insult a native without any cause are possible under British rule? Can partiality and unfair love for one's own countrymen go further? Mr. Cotton's letter above is sufficient, and it is unnecessary to publish other official papers on the subject. Giris Babu was compelled to resign, and the Lieutenant-Governor accepted his resignation. It is impossible for a cowardly man like Giris Babu to resent the insult which was thus offered him, and he has therefore kept quiet. When the Bengalis fear even to flatter white men, it is not surprising that many of them should fail to take up an attitude of opposition to them.

This is what the Lieutenant-Governor himself says in this matter:—

'This is a nasty muddle. The appointment of the Babu was not wise, if not quite worst. When Mr. Greer proposed to get him to resign, Mr. Nolan forbade him to do so. If this had been done, all would have settled down quietly.

If I may venture to advise you in this matter, it would be to allow Mr. Greer to quietly arrange with Babu Giris Chandra Banerjea that he should resign his appointment. You know that I would be the last man to sympathise with the Kurseong planters in the unreasonable attitude they have taken up; but seeing that'—

Who can stop the motion of the wheel which is freely crushing *dharma*, (justice) *pratijna* (promise), and the life, and honour, and property of the Indian people?

O Sir Charles Elliott, is it proper for you to secretly encourage unjust demands in this way? Can your *Raja dharma* (Kingly duty) remain uncompromised after this? Are acts like these approved by your conscience and judgment? We have given the public this proof of the cowardice of some people, and we hope that you will listen to this statement of the *Hitavadi*. Should you not yourself advise that man to retire from the Lieutenant-Governorship who has not sufficient courage to do what ought to be done to discourage such unjust demands in future?

17. The *Pratihar* of the 27th July, says that the proposed amalgamation of the Lalbagh Chauki in the Murshidabad district with the Sadar Munsifi will cause inconvenience to people living in remote parts of it. But if the authorities are bent on the abolition, they should include portions of the chauki in the Sadar, and Bhagavangola, and other places near Azimganj in the Azimganj Munsifi.

PRATIKAR,
July 27th, 1894.

18. The *Sanjivani* of the 28th July says that the indigo-planters are still as powerful in Bihar as they were at one time in Bengal; and not only the raiyats but the zamindars of Bihar tremble at their name. Moreover, the relations subsisting between the planters and the civilians being that of "dear" friends, and there being no civilians of the type of Eden or Grant in Bihar, people seldom dare to complain against the planters in the law courts; and when they do complain, the Magistrates refuse to entertain complaints against their "my dears."

SANJIVANI,
July 28th, 1894.

Lately some raiyats of the Shahpur mauza, in the Muzaffarpur district, made a complaint to Mr. E. M. Konstam, Joint-Magistrate of Hajipur, to the effect that Mr. Hitchcock, Manager of the Chapra Indigo Concern, and his employes insisted upon some respectable raiyats, who had never worked as labourers, working as such on the indigo fields, and that they also compelled

the raiyats to let their carts out for hire to the factory. Mr. Konstam rejected the complaint on the ground that it contained no definite charge, and told the raiyats that he would not entertain complaints if definite charges were not brought.

Five days after, one Dukhit Miya brought a charge of beating against an employe of the factory. Mr. Konstam sent the petition to Mr. Hitchcock himself, requesting him to ascertain the truth of the charge contained in it. Mr. Hitchcock wrote in reply:—

“ My dear Konstam—

I am sending back the petition of Dukhit Miya of Shahpur, and I let you know that to my knowledge and belief the charge in it is entirely false. It was my own Thikadar, Chaudhuri Lal, who was severely beaten; and the men who beat him, fearing that a charge might be brought against him, have themselves instituted a case in the first instance. No servant of mine can do anything without my order; for they know well enough that to act contrary to this rule is to court immediate dismissal.”

It is needless to say that on receiving this letter Mr. Konstam rejected the complaint as false.

If India has now a ruler, he is to be asked if this is administration of justice. And yet judicial officers, like Mr. Konstam are to be seen everywhere in Bihar. And Mr. Konstam's conduct is an illustration of the way in which they all act in cases in which natives bring forward complaints against indigo-planters. Let Lord Elgin see the sort of justice that is administered in the dominions of Her Gracious Majesty. The people of every town and every village have now come to believe that justice is not to be had in cases between natives and Europeans. But is there no one to check the judiciary, who are thus tarnishing the good name of Her Majesty? Will Lord Elgin remain indifferent in the matter?

Though Dukhit Miya's complaint was rejected as false, seven raiyats were convicted and punished for having beaten Chaudhuri Lal, Mr. Hitchcock's employe. An appeal against this conviction has been preferred to the High Court; and when the Chief Justice was hearing the petitioner's pleader, he could not believe that a Joint-Magistrate could be guilty of such conduct as referring a petition against Mr. Hitchcock to that gentleman himself for enquiry and report. The Chief Justice said that he thought it was a constable and not a Magistrate who had done the thing.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 29th, 1894.

19. Referring to Mr. Konstam's irregular proceedings in connection with the case against certain raiyats in the Hajipur subdivision of the Muzaffarpur district, the *Dainik-o-Samachar Chandrika* of the 29th July writes as follows:—

Mr. Konstam, Joint-Magistrate
of Hajipur.

Can redress be expected from Sir Charles Elliott? Can we expect redress from Sir Charles Elliott, who is the friend of the wicked, and who has rewarded the guilty Mr. Radice, whom another Governor punished,—who has rewarded the guilty Mr. Skrine whom another Governor censured,—who gave his support to the oppressive Mr. Phillips who was censured by the High Court,—who has brought to Faridpur Mr. Herald, of Cachar, on whom the High Court passed its censure, and who is anxious to reward the Police Sub-Inspector Gayatri Prasanna, who was censured by the Sessions Judge of Saran? Can we except to see Sir Charles Elliott impartial and observant of duties like Sir John Peter Grant? We will, nevertheless, hope for justice once more from Sir Charles Elliott.

SOM PRAKASH,
July 30th, 1894.

20. A correspondent of the *Som Prakash* of the 30th July has learnt that the Commissioner of the Presidency Division contemplates writing to Government, asking it to post a European Joint-Magistrate to Ranaghat, which has so long been held by Deputy Magistrates. Now, there is absolutely no necessity for making the change desired by the Commissioner. Moreover, Ranaghat has always been looked upon as a prize station by Deputy Magistrates, and it will be unjust to exclude them from it; the more so, as there are few such stations to which they could be posted. The correspondent will be sorry to see a European Joint-Magistrate posted to Ranaghat.

A European Joint-Magistrate
for Ranaghat.

(d)—Education.

21. A correspondent of the *Cháru Mihir* of the 24th July says that some boys of the sixth class in the Jamalpur Donogh School in the Mymensingh district, having been guilty of a most improper act, were each punished with 15 stripes and with an order requiring them to remain standing on the bench for fifteen days during school hours; and those who were not guilty of the act, but, having a knowledge of it, did not communicate the information to the school authorities, were punished with 10 stripes each. This punishment has been far too lenient, as the head master himself admitted. According to him, four of the principal culprits should have been expelled from the school; but as such an extreme step would ruin their future career, it was considered sufficient to inflict on them the milder punishment. The correspondent, however, cannot approve of this principle.

CHARU MIHIR,
July 24th, 1894.

The editor adds in a footnote that the correspondent speaks of such abominable conduct on the part of the boys of the above school, that it is impossible to publish his letter *in extenso*. It is hoped that the teachers and guardians in Jamalpur will look sharp. The head master, too, ought to be very strict and severe.

22. The *Hitavádí* of the 27th July is at a loss to see why in the curriculum for the upper primary examination in this country no text-books in geography and science are specifically mentioned. This omission to name text-books in these two subjects causes great inconvenience to the examinees, who are mere children of 10 to 11 years of age. Moreover, as the same scientific terms have been translated differently in different text-books, the omission under notice greatly increases the difficulties of examinees.

HITAVADI,
July 27th, 1894.

23. The *Sudhakar* of the 27th July thanks the Principal of the Calcutta Madrassa for taking the trouble to correct the dictation exercises of the boys of the Entrance class, but still notes that the Principal's superintendence is not so minute or extensive as could be desired.

SUDHAKAR,
July 27th, 1894.

It is also said that students who do not deserve promotion are promoted at the request of influential guardians, and that the teachers do not, from a fear of being beaten in the streets, check or chastise the ill-behaving students who set a bad example to other boys. They do not also report against such students, because they think that the guardians will prevail upon the Principal and the Head Master not to take any action upon such reports. It is hoped that these evils will be soon remedied.

24. The *Sulabh Dainik* of the 28th July cannot agree with those who are censuring Sir Charles Elliott for instructing the District Boards to spend more money on primary education than has hitherto been done. Expenditure on high education benefits only the well to-do classes, and Sir Charles in his impartiality and magnanimity must have seen the injustice which was thus being done to the poorer classes, who are as much subjects of the Government as the richer classes. Sir Charles' critics in this matter are certainly men who are determined on abusing him whether what he does is good or bad.

SULABH DAINIK
July 28th, 1894.

Neither Sir Charles Elliott nor the writer is for crippling high education. But no more money should be spent upon it than is at present done.

Many, indeed, are the advantages that will accrue to the illiterate village people when they shall get a little education. Not only will their knowledge of reading and writing enable them to write out their own money-orders and their *khuts* (bonds) to the mahajans, and ascertain for themselves and without the help of others what the contents of the rent receipts they receive from their zamindars are; but education will make them gentle, and they will therefore avoid such quarrels and disturbances as are now breaking out so often in the mufassal. Some people object that 'a little knowledge' will make the illiterate turn away from their caste occupations, whilst it will fail to qualify them for any other. But England and America prove the fallacy of this theory. For in England there are, among common cultivators of the soil, men who have taken high University degrees; and in America the President of the Republic has been himself known to do very ordinary manual labour.

At present Government service in this country is the monopoly of the richer classes, because they alone can afford to receive education. But if the masses are educated, there may come from among them men of real merit, fully qualified to hold high posts under Government. And then only shall men of all classes receive equal favours at the hands of Government. The writer knows of a son of a common labourer who by dint of perseverance received education and is now holding the post of a Deputy Magistrate. The writer is sorry that Sir Charles Elliott has been blamed for the noble policy he is inaugurating. His Honour need not mind the censure. He should see that primary education is spread widely among the masses.

SULABH DAINIK,
July 31st, 1894.

25. In continuation of its article on primary education in the issue of the 28th July last (see paragraph 24), the *Sulabh Dainik* of the 31st July says that he is a righteous man who directs his attention to the education of the illiterate people in the lower ranks of society. Men without education are brutes; and the man must have a very noble heart, indeed, who tries to educate such brutes. Sir Charles Elliott is doing this, and he therefore deserves the thanks of the writer.

In the system of primary education now in force, too much stress is laid on theoretical subjects. The writer would not advise the entire abolition of such subjects; but as primary education is meant principally for the sons of agriculturists and petty traders, too much importance cannot be attached to practical subjects pertaining to the professions the boys will follow in after life. The children of agriculturists, for instance, should be made to read books on agriculture, in order that they may be able to do agricultural work with more intelligence and greater chance of success. Again, besides day schools for children, there should be night schools for adults wherever necessity for night schools may be felt. Missionaries have done much in the way of establishing such schools, but as proselytization is their main object, these schools have not achieved the success which they should have otherwise secured. The writer knows of grown-up peasants doing their field work during the day and devoting themselves with great energy to their studies at the night schools.

Boys should not only be taught in schools, but encouraged to acquire a practical knowledge of their respective professions. For this purpose prizes should be awarded to the boys who shall achieve most success in agriculture or trade. On the other hand, prizes should be given to the grown-up students of the night schools for proficiency in theoretical subjects.

At present primary schools are inspected only by Sub-Inspectors and Inspecting Pandits. But their inspection by Deputy Inspectors will not only be a check upon the work done by the subordinate staff, but will greatly endear Government to the masses, by leading them to think that Government takes very great interest in their education.

It is hoped that Sir Charles Elliott, who has set himself to improve primary education, will see these suggestions carried out.

(e)—*Local Self-Government and Municipal Administration.*

CHARU MIHIR,
July 24th, 1894.

26. The *Charu Mihir* of the 24th July sees nothing wrong in the dissatisfaction of the Muhammadan community of the Mymensingh district at the late appointment of members to the District Board, as only one out of the twelve members appointed is a Muhammadan. The engineer, Govinda Babu, being a respectable talukdar and a resident of the mufassal, his non-appointment to a membership does little credit to the Deputy Magistrate upon whom devolved the duty of making selections.

27. The *Sahachar* of the 25th July says that the Dacca Municipality—its Chairman at any rate—apparently knows what god is propitiated by what *mantra*. The Dacca Municipal address to the Lieutenant-Governor extols His Honour as one who has, by his interference, improved every department of the Administration. But the fact is that, as the result of His Honour's interference

SAHACHAR,
July 25th, 1894.

Praise of the Lieutenant-Governor.

in all the departments, the country has got his order banishing high education, his statement in Council that the cow-slaughter riots have been due to wicked conspiracies on the part of the Hindus, and his Darjeeling declaration that the Hindus are heathens. What are the railways that have been constructed, and what the khals that have been excavated by Sir Charles Elliott? Who is the ruler that, after issuing a circular for the protection of the Hindu religion prepared the draft of an application for the Musalmans praying for the withdrawal of that circular? Who is the ruler who, while casting angry glances at one community, has quailed before another? It is hoped that the Chairman of the Dacca Municipality will be made a Rai Bahadur.

28. The *Hitavadi* of the 27th July says that all the roads within the Naihati Municipality, in the 24-Parganas district, except that leading from the railway station to the ferry ghat, are in an extremely miserable condition. There are a number of foul tanks at Naihati, and the putrefaction during the rains of the vegetation covering them gives rise to malaria in autumn. This year malaria has already broken out. The municipal authorities have never been known to pay any attention to the matter.

HITAVADI,
July 27th, 1894.

29. The special correspondent of the *Sanjivani* of the 28th July, writing from Tippera, expresses regret at the action of the local municipality in not mentioning the prevailing distress in its address to the Lieutenant-Governor. As the spokesmen of the people, the Municipal Commissioners should have been more anxious to discharge their duty by them than to please His Honour. Indeed, the cowardice displayed by the Commissioners in this matter makes them very unfit representatives of the people.

SANJIVANI,
July 28th, 1894.

Babu Kailas Chandra Datta proposed to the Reception Committee that the prevailing distress should be referred to in the address. But, unfortunately, he was not supported by anybody, except one European, and one Hindu, and two Musalman gentlemen; and the proposal was rejected.

The correspondent cannot help taking objection to the language of the municipal address. It is said that the Maharaja's Manager, Mr. McMinn, put into it some flattery without the knowledge of Babu Kailas Chandra, who had drawn it up. The Chairman ought to be censured for allowing Mr. McMinn to interfere in the matter. The people of Tippera have not yet become so mean as to give expression to sentiments like those conveyed in the words inserted by the Manager. The Municipal Commissioners are, however, to be congratulated on their good sense in not spending a pice for the reception.

The correspondent is aware that the District Board refrained from presenting an address to His Honour, because it would have had to mention the distress in it. And greater timidity and cowardice it is impossible to conceive. It is true Mr. Carlyle is doing his best, by personal exertion, to alleviate the sufferings of the people; but he is much to blame for the anxiety he has shown, as Chairman of the District Board, to please his Chief, and not to let him know anything about the distress.

30. A correspondent of the *Som Prakash* of the 30th July says that as the river Churni near Ranaghat has been swollen by the rains, it is not safe to ferry man and cattle across it in the same boat. On the 21st July last, an accident happened to a boat with some cattle on board, and a woman was thrown off the boat. The attention of the Deputy Magistrate is drawn to the matter.

SOM PRAKASH,
July 30th, 1894.

31. The *Sulabh Dainik* of the 30th July is at a loss to see why the praising of the Lieutenant-Governor by the Dacca Municipality has offended the Dacca people. Is it a fact that the Lieutenant-Governor has done nothing for which he can be praised? Of course, if His Honour is praised for acts which have given no satisfaction to the people, the praise must be regarded as dispraise. But the Dacca Municipality does not seem to have bestowed praise of this sort on His Honour. The Lieutenant-Governor may have committed many errors in the course of his administration, but an examination of his heart reveals many good qualities. No fault can be found with the municipality for receiving a guest, as His Honour was.

SULABH DAINIK,
July 30th, 1894.

(f)—Questions affecting the land.

BANGANIVASI,
July 27th, 1894.

32. The *Banganivasi* of the 27th July says that attempts are being, at last, made to get the raiyats of Bihar to submit a petition against the cadastral survey. But, considering that the survey is for the good of the raiyats, it is not easy to see on what grounds they will oppose it. But even if the ignorant and illiterate raiyats oppose the measure, why should Government listen to such opposition? A sick man may refuse to take the medicine which is given him, but his refusal should not certainly count for much.

(g)—Railways and communications, including canals and irrigation.

BURDWAN SANJIVANI,
July 24th, 1894.

33. The *Burdwan Sanjivani* of the 24th July says that the *resbandi* which was constructed at the mouth of the breach at Tala a few years ago by order of the Lieutenant-Governor, has given way in consequence of this year's floods in the Damodar, and done extensive damage to property belonging to thousands of raiyats. Considering the nature of the breach, it can be closed only by constructing a masonry wall at its mouth. It was in this way that the great breach at Srikrishnapur was closed.

(h)—General.

DARUSSALTANAT AND
URDU GUIDE,
July 26th, 1894.

34. The *Darussaltanat and Urdu Guide* of the 26th July says that on the 18th instant an enquiry was held into the Bareilly memorial, when Mr. Bishnu Narayan Dhar appeared on behalf of the Hindus.

The Commissioner called upon the Hindus to produce a copy of the circular order of 1837 which was mentioned in the memorial. But the Hindus being unable to produce it, asked for another postponement, which was granted. Counsel for the Hindus, feeling perhaps that his case was weak, applied for a compromise between the two parties, but the Commissioner replied that he could do so only on the condition that the Hindus agreed not to quarrel with the Musalmans if the latter killed cows in their own houses. This the Hindus could not agree to.

India is inhabited by various classes, each having a religion of its own. Government could not, under such circumstances, show partiality to one class in preference to another.

The Commissioner of Bareilly deserves credit for the wise compromise he proposed.

HITAVADI,
July 27th, 1894.

35. The *Hitavadi* of the 27th July says that the way in which the Commissioner has conducted the Bareilly enquiry has alarmed and astonished the Hindus, encouraged thoughtless Musalmans to acts of presumptuousness, and made the thoughtful among them anxious about the future progress of their society. The Bareilly Musalmans first applied to the Magistrate, and then to the Commissioner, and lastly to the Lieutenant-Governor, praying that the Hindus might be prevented during the *Muharram* from celebrating their marriages with music. Their prayer was of course disallowed, and the Commissioner expressed himself surprised at the sudden increase of presumptuousness on the part of the Musalmans. But if he had enquired into the cause of their increased presumptuousness, he would have found that it was in a great measure owing to the thoughtlessness of the officials, and that the Musalmans were less to blame for it than the officials. The encouragement which was given to cow-slaughter on the occasion of the *Bugr-id* was a slight relaxation of the old practice, but it encouraged the Musalmans to demand further relaxation in this direction. And this is by no means to be wondered at, seeing that the granting of one unjust demand serves as an inducement to make a dozen unjust demands. While Musalmans can freely make music in front of Hindu temples, the Hindus have been, in many places, ordered to stop their music from a distance of some 40 cubits from Musalman *musjids*. This favour to the Musalmans has emboldened them to make the demand that the Hindus should stop music during the celebration of Musalman festivals. And for this the officials, and not the Musalmans, are to blame. The Commissioner's conduct

during the enquiry has surprised the writer, and will surprise many when they come to know of the partiality which he displayed and of the haughty style in which he asserted his authority on the occasion. The Bareilly Hindus telegraphed to the Lieutenant-Governor through their barrister, praying for the transfer of the enquiry from the hands of the Commissioner; but His Honour, without replying to the telegram, intimated through the Commissioner that he would not interfere in the matter. The people closed their shops, stopped business, and anxiously waited for the Lieutenant-Governor's reply to their telegram, and it would not, perhaps, have been derogatory to His Honour if he had sent a reply to it. Now mark the way in which the enquiry is being conducted. For the facts connected with the enquiry the writer is indebted to the *Amrita Bazar Patrika's* special correspondent, but for whom they would not have been made public so soon, and would not perhaps have been made public at all in their entirety. The Commissioner told Mr. Bishun Narayan, the barrister engaged by the memorialists, that he would not permit him or any other barrister or pleader to appear in the case. What a beautiful enquiry this! Is it not surprising that in a country where even the blackest sinners and most dangerous criminals are permitted to engage pleaders for their defence, the Hindus should be deprived of that right in an enquiry pertaining to cow-slaughter? While enquiring whether or not the memorial had emanated from the Hindus, the Commissioner cross-examined the witnesses like a hostile pleader and called Mr. Bishnu Narayan a chief agitator. He also made reflections on the judgment and intelligence of those differing from him in opinion in language unworthy of a Judge, and used such rude expressions as 'Chuprao. That man is telling a lie.' The writer does not know whether a Judge has any right to use such language as that. It is not the incompleteness of the enquiry that has alone disheartened the writer. If Government had not really pursued a *divide et impera* policy, or, in other words, if short-sighted and power-loving officials had not tried to increase the misunderstanding existing between Hindus and Musalmans, the writer would not have said so much about the enquiry. But the fact that the officials at Puna, Allahabad, and Sitapore are encouraging Hindu-Musalman quarrels, with the result that the breach between the two communities is widening, has obliged the writer to break his silence.

26. The *Banganivási* of the 27th July contains a cartoon in which some starving people are represented as speaking to two Europeans. The letter-press is as follows:—

A cartoon on the subject of the compensation allowance.

The starving people:—"Masters! do not speak of prestige any more. The granting of exchange compensation allowance to European officers of Government on the plea of prestige is ruining us."

Finance Minister:—"O, you ignorant people! You should know that parsimony in the payment of this paltry crore of rupees will interfere with luxurious living among the officials, and tell upon their prestige."

37. According to the *Bangavási* of the 28th July the Lieutenant-Governor said at Faridpur that, if Government were to give relief everywhere to people suffering from scarcity, it would have either to retrench important heads

Sir Charles Elliott on famine relief.

of expenditure, or to impose a fresh tax. Why, are not the authorities satisfied with doing away with the Famine Fund? Or is the Famine Fund, taken singly, proving insufficient to meet certain extraordinary heads of expenditure? Does Sir Charles Elliott remember what he recorded in the Famine Commission's report while acting as its Secretary? Or has he forgotten all that, now that he is sitting on the *musnud* of Bengal? Politics, however, does not care to remember past things or past promises; and Sir Charles is a shrewd politician.

38. The *Sanjiváni* of the 28th July gives an account of the circulation of a letter against cow-killing in Fatehpur, and remarks as follows:—

The authorities rousing the Hindus.

For a long time the officials have been afraid of the Musalmans, why, need not be mentioned. The Hindus having been so long known to be a quiet and inoffensive people, were held in little esteem by the rulers; and it is this neglect of them by the officials that has at last roused them. And cow slaughter is a subject on which they can go mad. The authorities do not understand this, but how long do they mean not to know it?

BANGANIVASI,
July 27th, 1894.

BANGAVASI.
July 28th, 1894.

SANJIVANI,
July 28th 1894.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 29th, 1894.

39. The *Dainik-o-Samachar Chandrika* of the 29th July refers to the severe assault committed lately upon a punkha-cooly by certain English soldiers at Peshawar, and remarks that oppression by soldiers is on the increase. It is no wonder that this should be the case, when these soldiers are let off scot-free even on proof of guilt, and are fined Rs. 10 or so even when convicted of murdering a native. If a soldier kills an Englishman he is hanged; but if he kills a native he is let off with a small fine. Anglo-Indian editors rejoice when a guilty English soldier is acquitted, and express sorrow when he is punished. It seems as if, in the opinion of these editors, the murder of a native is no offence at all. English Judges and English jurors are paving the way for future trouble by their leniency towards English criminals. All this has alarmed the writer. Will person and property become as insecure again in the country as they were in the days of the Mahratta free booters? Troubles arise in a State when the guilty escape just punishment. The English soldiers at Peshawar have become rampant, and bad example is infectious. The Secretary of State stated in Parliament that the English soldiers in India could not be kept unarmed for a moment. Is it then the object of Government to keep the Indians terrorised? The Secretary of State and many Anglo-Indians seem to be of opinion that much concern need not be felt for the shooting of a few natives. English soldiers are now killing natives. But, if they are not checked, they may some day kill a good many Englishmen as well. Government should beware.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 31st, 1894.

40. The *Dainik-o-Samachar Chandrika* of the 31st July refers to the discussion in the House of Lords on the subject of the closing of the Indian mints to free coinage, and makes the following observations:—

During the discussion, Lord Lansdowne, Lord Reay, and Lord Herschell, the men, that is, who had more or less to do with the closing of the mints, spoke in support of that measure, which means that they indulged in self-adulation. They all said that the closing of the mints had produced no depressing effect on the Indian trade, which has rather received an impetus from it.

Now, this is true only in regard to India's trade with Europe and America—that is to say with countries having a gold currency. As regards its trade with China and Japan, that trade, as their Lordships admitted, has declined since the currency experiment. India exports raw agricultural products to England, and gets those very products back in a manufactured form. She cannot, therefore, be admitted to derive any benefit from her trade with England.

She would have benefited if, instead of receiving from England her own goods in a manufactured form, she had received from that country things which she cannot produce, but which she cannot do without. As, it is, the whole benefit is on the side of England. Indian goods sent to England for manufacture find employment for English labour and capital, and England is therefore becoming richer every day at the cost of India. It is, therefore, clear that the people of India have in no way benefited by the increase of her trade with England, in consequence of the closing of the mints. Again, what India exports to England is not the surplus produce of her soil, but a portion of what she needs for her own use. India's real trade is with China and Japan. She exports cotton yarn and cotton cloth to these countries, and as she herself grows the materials of those goods and also does the manufacture, the whole industry gives employment to her own labour and capital. She therefore gains by her trade with China and Japan, and the decline of this trade in consequence of the currency experiment means real loss to her. Again, as the experiment has had no effect in diminishing the Home charges, which have increased from 19 to 37 crores of rupees a year, it cannot be said to have done any good to India in this direction too. Anglo-Indians and Englishmen may have derived some benefit from it, but the people of India have been losers on its account.

III.—LEGISLATIVE.

41. The *Sudhakar* of the 27th July, says that a Musalman creates *waqf* for his own spiritual benefit. It is a matter of great regret that Government should be the protector of *waqf* property in India. The Judges and Magistrates do not take care to

S. BHAKAR,
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properly protect such property, and to ensure the expenditure of their proceeds according to the wishes of the creators of the trusts. Again, the Judges of the High Court do not hesitate to sully British justice and generosity, by granting, on the strength of subtle legal arguments, decrees against *waqf* property to creditors. It is said that the Muhammadan law of *waqf* is in this way contravened on the principles of English law.

Even if a *waqf* be considered as only a public trust, and not, as the Musalmans think, property consecrated and in a peculiar sense belonging to God, it is the duty of Government to protect it. The Supreme and the Local Governments are therefore requested to issue a circular directing the officials to properly protect and superintend *waqf* property, and to pass a law forbidding its disposal in the law courts against the principles of Muhammadan law. Let also private Musalmans be empowered to conduct suits against managers of *waqf* property who may be found not discharging their duties properly. Let the disgraceful section 539 of the Code of Civil Procedure, which requires that the opinion of the Advocate-General should be taken before instituting a suit relating to a public charity, be also done away with. It is not easy to see why a man should be required to pay a fee to the Advocate-General before he is permitted to institute such a suit.

Some will perhaps object to the exemption of *waqf* from liability for debts, on the ground that such a provision will enable debtors to cheat their creditors by making their property *waqf*. But they should know that money-lenders often persuade holders of *waqf* property to take loans, knowing that such property is not exempt from sale in execution of decrees.

42. The *Bangavási* of the 28th July says that the Hindu community fully expected from the Viceroy an assurance like the one which he gave the other day to Raja Sasisekhareswar of Tahirpur regarding Government interference in the management of Hindu temple property. It is now to be hoped that His Excellency will guard himself against those men who call themselves Hindus, but who are, in reality, thoroughly un-Hindu in their manners and customs.

BANGAVASI,
July 28th, 1894.

43. The *Dainik-o-Samáchár Chandriká* of the 30th July takes exception to the proposed amendment of section 260 of the Civil Procedure Code, restricting the court's power to allow a decree for the restitution of conjugal rights to be enforced by imprisonment, and remarks as follows:—

DAINIK-O-SAMACHAR
CHANDRIKA,
July 30th, 1894.

The infliction of a sentence of imprisonment on Rukma Bai for refusing to live with her husband gave rise to a strong agitation by the padris and social iconoclasts, and Government was asked to abolish the section of the Civil Procedure Code relating to restitution of conjugal rights. But the agitation over the Consent Act prevented Government from doing this, and it has now brought forward a Bill for effecting that object. The effect of the proposed amendment will be that conjugal rights will in no case be enforced by imprisonment. European Judges will, after the Bill has become law, never punish people with imprisonment for refusing to live with their husbands or wives, as the case may be, and they will set aside in appeal all sentences of imprisonment that will be passed by native judicial officers in such cases. Now, it is the Hindu society, in which there is no divorce, that will be chiefly affected by the proposed change in the law. Hindu wives never sue their husbands for the restitution of conjugal rights; it is only Hindu husbands that occasionally find it necessary to go to law for that purpose. And it is these husbands who will be placed at a disadvantage in consequence of the proposed law. The law will also tend to make good wives bad, and bad wives worse. This much is certain, that, encouraged by Christian missionaries and by forward, go-ahead Babus, many Hindu women will take advantage of the proposed law to go against their husbands. As the Brahmos recognise no divorce, the proposed law will affect them too. Both they and the Hindus should therefore join in their opposition to the Bill. The writer is sorry that in his Statement of Objects and Reasons the Law-Member has made no reference whatever to that for which the Hindus must object to his proposal.

IV.—NATIVE STATES.

HINDI BANGAVASI,
July 30th, 1894.

44. The *Hindi Bangavasi* of the 30th July says that the Musalmans of Jodhpore were about to fall out with some Brahmans while the *Muharram* procession was about to make its passage through the Shuj Ali Gate, by cutting the branches of a pipal tree overhead. But the Maharaja Pratap Singh was able, by his extraordinary skill, to check the quarrel.

The Maharaja of Jodhpore has issued an order prohibiting *Muharram* processions within his dominion in future. The writer waits to see what the Musalmans can do after this order.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANGAVASI,
July 28th, 1894.

45. A correspondent of the *Bangavasi* of the 28th July says that severe distress is prevailing in Bagdha within the jurisdiction of the Kotalipara thana in the Faridpur district. Poor people come in large numbers at noon every day to the houses of respectable people to get rice gruel, but even that they do not always get. It was hoped that the situation would improve with the reaping of the *aus* and jute crops. But that hope is about to be blighted, as the *aus* crop is being damaged by locusts. Relief has become absolutely necessary, for without it not even a fourth of the entire population of the village will survive their distress.

SANJIVANI,
July 28th, 1894.

46. Babu Devi Prasanna Rai Chaudhuri, writing in the *Sanjivani* of the 28th July, says that about 6,000 persons have died of cholera in the Palang thana of the Faridpur district, and the disease is still raging with violence. Famine has been most severe since the month of Kartik last in the Gopalganj, Madaripur, and Kotalipara thanas. The Subdivisional Officer of Madaripur, however, sees no distress, and is suppressing facts in order to earn praise from Government. He does not even hesitate to remonstrate with those who write about the distress in the newspapers; and the correspondent himself has not escaped his remonstrances. Indeed, everybody is in fear of him, while cries of despair are rising in every direction, and people are starving for two or three days together.

On his way to Madra the correspondent visited Jhandi and some other villages, and heard that a large number of people there were living entirely on unripe plantains, arum, and leaves of jute plants. The *aus* crop is not largely grown in these villages, but the *aman* crop is full of promise. The people will therefore have to wait till the month of *Pous* for the latter crop, and it is not known how they will live so long.

At Madra, the ragged figures of men, women, and children reduced to skeletons were enough to rend one's heart. From 8 A.M. to 2 P.M. the correspondent paid house to house visits, and not in a single home did he find fire burning in the cooking room, or anybody stirring to prepare food. The heads of many families, finding the sight of starving wives and children too much to bear, had left home, without letting anybody know whither they were going. After distributing some money among the distressed people here, the correspondent went to Madaripur, and reported the state of things to the Chairman of the Local Board. The Chairman said nothing, but only regretted the conduct of the subdivisional officer.

The correspondent then paid a visit to Aksi or Char Kumira, a village to the west of Madaripur. The *manji* of the boat in which the correspondent went was a resident of this village, and when the boat came near his house, quite a wail rose from its members, because they had got nothing to eat during the two days the *manji* had not returned home. The man had brought some stale rice and curry from Madra, and made them over to the members of his family. His old father taxed him, and wept bitterly because he had not brought for him a few of the pieces of *luchi* which he had received from the correspondent the previous night. It is impossible to describe the scene which was witnessed here. Widows, and women who had been forsaken by their husbands, came in large numbers with their emaciated children to beg of the correspondent. Even Musalman women who had never come out of the *purda* before, came in large numbers to beg.

VI.—MISCELLANEOUS.

47. The *Sahachar* of the 25th July has the following in the course of an article headed "Christianity and the conduct of Europeans":—

Christian preaching in India.

SAHACHAR.
July 25th, 1894.

Mrs. Robertson is engaged in the work of the zanana mission at Rajkot. She is, certainly, a really pious Christian lady, who firmly believes that Christianity is the one means of salvation for man. She finds it, however, very difficult to promote Christianity among the women, for the men strongly object to her doing so. But what should they do if not object? Conversion to Christianity means, for a man or a woman, expulsion from home and society. And not only this, but the natives of the country now naturally ask themselves, what good has Christianity produced in Europe and America? Many women there now regard marriage as a trouble and nothing else, and there is there, in a great many instances, no love between husbands and wives, and the people of India know what disclosures are made in the divorce courts. Again, sons in Europe and America, even when they are able to earn, do not support their aged parents; while parents murder their children for the sake of the trifles for which their lives are insured. A society has been formed with the object of preventing parents from ill-treating their children, and through its efforts not only people belonging to the lower orders of society, but hundreds of educated men and women are being punished every year for perpetrating cruelties on their children. Illegitimate children are there made over to hired nurses, who, to avoid the clutches of the law, cause their death by neglecting them. Though the practice of going to church and worshipping in it is continued, rogues like Jabez Balfour and the merchants of Glasgow go on ruining the character of the widows and young girls employed under them. There are not women wanting there, who, while distributing Christian tracts and visiting poor people at their houses, defile the beds of their husbands. Drunken labourers beat their wives and children, and whilst these cannot get even slices of black bread to eat, throw away meat to the dogs. Men, again, are not wanting who commit all sorts of wicked acts under the guise and garb of religion. What is there which is not being done in connection with horse races? Prostitutes are kept in cantonments with the object of satisfying the brutal lust of the soldiers. There are, of course, in the army many Protestant and Catholic *padris*, but they have nothing to say against the practice. The poor uncivilised people of Africa, whatever their other faults may be, do you (Europeans) no harm; but your Christian *padri* goes to their country first, and your soldiers and Maxim guns go next. These soldiers loot the country of these poor people and dispossess them of their lands. They have still plenty of grain and milk left, but with the spread of European civilisation in their country they will have nothing to eat—perhaps there will then remain none to eat. The maxim—"plenty but high priced" will also be soon heard there. Mr. Cecil Rhodes is undoubtedly a Christian, and yet he killed Matabeles in batches for no other fault than that they were uncivilised—uncivilised in his opinion! They are uncivilised, and so their country ought to be wrested from them. And before the Matabeles were killed, the *padri* invoked blessings on the soldiers who were to kill them! Advance a step further and take the case of kings and statesmen. There is financial difficulty in every country in Europe, due to military expenditure, and this military expenditure is incurred simply because Christian Europeans cannot trust one another. Come now to Asia. Here, even a poor Afghan has got enough to eat and can spare something for the traveller, who may have need of his hospitality. Asiatic kings, in their distrust for one another, never spend so much money for military purposes as European rulers do. A fourth of the money which these rulers spend for military purposes would suffice to banish poverty from the whole world. What has your Christianity done to put a stop to these things? Hindus are 'heathens,' and Muhammadanism is good for nothing. But when Russian soldiers first entered Turkey, they found the "oppressed" Bulgarians perfectly happy and contented, and never tasted such good food as those people had. But the Sultan is nevertheless a barbarian! The fact is that while Hinduism and Muhammadanism actually regulate the conduct of Hindus and Musalmans respectively, Christianity has become only a collection of words. That it is a very good religion has been shown by extraordinary men. In this country people greatly

respect the missionaries, and even those who do not wish to embrace Christianity speak highly of its propagators. The Catholic nuns are models of virtue, and in Europe great men have, under the influence of Christianity, consecrated their lives and everything to the welfare of the human race. But such cases do not decide the general question regarding the superiority of Christianity as a religion. John Howard would have done what he did, even if he had not been a Christian. When Akbar Khan entered his capital with the head of Sir William Macnaghten carried before him on the point of a *sarki*, there was much rejoicing on all sides. But a molla cried out from the delighted crowd: "It is very improper to invite a man for the purpose of killing him." When, in 1859, some *budmashes* proposed to hang Mr. Tucker, Judge of Farukkabad, two Brahmans protested, saying "This man followed the sacred profession of a Judge; he is, moreover, old and unarmed. A war which begins with such a sin as this can never lead to success". And the Brahmans were hanged together with the Judge. In fact, good men are to be found in all communities, and are not made by particular religions. But those who ask the people of India to give up their ancestral religion and to adopt Christianity should remember how they themselves fare in matters religious. Jesus Christ preached peace, but Christian Europe is now a large military camp. Jesus taught his followers to treat all human beings equally, and yet in countries under European rule non-European labourers are subjected to oppression. It is for this reason that the people of this country say that let Europeans first set the example of Christian conduct and reform the wife-beaters in their own countries, and then come to them. And surely they say nothing unreasonable. The missionaries are asked to reply to the statements made in this article.

KASIPUR-NIVASI,
July 26th, 1891.

48. The *Kasipur nivási* of the 26th July hopes that when the Lieutenant-Governor pays a visit to Barisal, the preparation which has been made for his reception by the local Municipality will not delude him into thinking that the villages in the mufassal are pictures of happiness and contentment. At the present moment severe scarcity is raging in the districts of Faridpur, Dacca, and Comilla, and it behoves Government to take steps to save the people from starvation. The rumour of a proposed increase of the road cess in the district of Backergunge has seriously alarmed the people, for an increase of the tax in these days of distress and scarcity will seriously inconvenience them.

EDUCATION GAZETTE,
July 27th, 1891.

49. A correspondent of the *Education Gazette* of the 27th July writes as follows:—

How Englishmen should be
honoured in Bengal by Bengalis.

When in Burma I found that even the respectable women of that country were in no way ashamed of becoming kept mistresses of Englishmen in power, nay, they thought it an honour to be so kept. In that country I also saw men and women of the highest families go to a high English official, accompanied by a number of priests, and worship him devoutly by smearing his feet with sandal paste and placing flowers on them. When I saw all this I felt what a fortunate thing it was that the Hindus were observers of the caste system. It is this system which provides Hindus with great men in their own community, and thus keeps them from regarding foreign officials as their superiors in every respect, and worshipping them accordingly. I thought to myself that even a member of the lowest class among us would scorn to do what I found these Burmese doing. It is only when a Hindu has totally forgotten himself that he feels mortified when an Englishman does not shake him by the hand; it is only when he is a mean-minded fellow that he wishes to dine with Englishmen at the same table; it is only when he is gone very far in self-forgetfulness that he feels it an honour to be called familiarly by his name in conversation, and to be addressed familiarly by his name in letters, by an Englishman; and it is only when he has parted with the last remnant of his ancestral virtues that he finds gratification in imitating the Englishman in gait, bearing, and gesture. When an Indian becomes extremely mean by receiving English education, he begins to prefer English manners and customs to his own, and tries hard to imitate Englishmen. But he can, for all that, never become so mean as to find gratification in appointing his daughter or sister to be the mistress of an Englishman, or in worshipping an Englishman with flower and sandal paste. Wherever there is subjection and no caste, all sense of self-respect in the subject people is totally

obliterated, and there remains little hope of their ever acquiring the manly virtues. In our country the English officials are not worshipped like gods. But it seems as if the English officials have become very anxious to obtain such worship, and their efforts to obtain it have not been altogether without success.

I distinctly remember that the first four Lieutenant-Governors of Bengal made their tours without the least pomp or ostentation. Sir Frederick Halliday used to dine at the indigo-planters' houses, see Rajas and zamindars at small *darbars*, inspect the Courts of the Judges, Magistrates, and Collectors, and go from one place to another like a private man. Sir John Grant's manner of touring, too, was much the same; only he would not dine at the indigo-planters' houses, and used to read very attentively the petitions that were presented to him by people having grievances. Sir Cecil Beadon was not in the habit of touring much. On the rare occasions he went out on tours, he went unostentatiously. Sir William Grey used to tour about now and then. I once found him in a market, umbrella in hand, and enquiring about the prices of the different articles brought for sale. Then came Sir George Campbell, who ordered that the body-guard should accompany the Lieutenant-Governor on his tours, and that his visit to a place should be marked by illumination and fire-works. The Commissioners and Magistrates received the order with a smile, but they carried it out. The ice was broken. Under Sir Richard Temple illuminations and fire-works began to take place on a grander scale. Bamboos and plantain-trees were then so much in request that whole villages had not one bamboo or plantain tree standing after the Lieutenant-Governor's visit!

It was the same under Sir Ashley Eden, as regards illuminations and fire-works, but flags, bunting and volunteer body-guard were added. Sir Rivers Thompson added musical bands. It is said that Rs. 15,000 were spent on Sir Steuart Bayley's reception at Gaya. With the increase of pomp and parade, private dinners to Lieutenant-Governors became grander and more frequent. Sir Charles Elliott is showing himself less inclined to go to such dinners. Sir Charles has a way of his own in every matter. It may be said that, with the single exception of Sir Charles, the Lieutenant-Governors have shown themselves a little too fond of dinners. They now go to the house of any man who invites them. No one knows what accession of honour a man receives by entertaining a Lieutenant-Governor at dinner. These dinners cost enormous sums of money. The money spent on an evening party would suffice for the pompous performance of four or five *Durga Pujas*, and for the clearing of a good many large tanks. I know well that a Maharaja borrowed 8,000 rupees from a Marwari in order to give such an evening party. Such a party cost another Maharaja 15,000 rupees. The total expenditure of another, on this score, amounted to a little over Rs. 25,000.

In imitation of the Governors, the Commissioners, the District Magistrates, and even the small fry of Englishmen have begun to dine out at the expense of natives; and illuminations, fire-works, and the planting of flags have become every-day occurrences. Englishmen were never fond of ostentation, but they are becoming very fond of it. They think that in this way they will in time receive divine worship. They say that their object in dining in native houses is to cultivate friendly relations with them, but that is not their real object. Englishmen do not know that there is a way of receiving the worship they covet. By dining out in this way they are only making a most shameless exhibition of themselves to the Indians. And they are behaving not only most shamelessly, but also most cruelly. These entertainments are placing the indebted Rajas and Maharajas more in debt, and the fountain of private charity is becoming dry in a country where 40 to 50 millions of people live in a state of semi starvation.

We heard the other day that a District Judge would go home on a few months' leave. A subscription book was at once circulated for giving him a dinner. People wrote their amounts in it, and the Judge and other Englishmen ate an excellent dinner. Another day we heard that the high priest of a very famous shrine was making arrangements for entertaining Englishmen at a feast. In that feast the *menu* consisted of one dish of fowl, mutton and frog each, three dishes of beef, and many wines—and this by a priest who is a Hindu, a Brahman, an officiating priest in a temple, and a man doing priestly

work for Rajas! After this we feared lest Bengal, too, like Burma, should in time bow its head in worship before Englishmen. We feared that if ever the caste system ceased to exist, and foreign manners and customs commended themselves to the people of this country, and they became totally blind, such the case might not improbably be.

One thing should be borne in mind. However heartily Englishmen may dine at the houses of natives, however long the speeches they make over their wine-glasses, they will never forget their own interest. They know very well that you Rajas and Maharajas are flattering them only from fear, and not at all from love or respect; and because they know this they do not hesitate to insult you. The worship of Englishmen is utterly unprofitable.

If anybody would listen to my advice, I should tell him, honour Englishmen, but honour them in such a way as will perpetuate their memory, and at the same time benefit the country; do not waste your money on illuminations and fire-works; do not commit the guilt of giving expensive feasts: excavate tanks and wells; construct roads and ghâts; establish schools, asylums, and hospitals; and found medals and scholarships to perpetuate the memory of those Englishmen whom you now honour with feasts. Directly you have begun to do this, you will see that noble Englishmen have begun to do you real honour. Englishmen, while dining at your houses, now feel only a secret contempt for you.

BANGAVASI,
July 28th, 1894.

50. The *Bangavasi* of the 28th July says that, according to the *Dacca Prakash* newspaper, while Sir Charles Elliott was inspecting the Judge's court at Dacca, a woman from Nayna, in the Vikrampur pargana of the Dacca district, fell at his feet, and presented to him a petition addressed to the District Judge, but His Honour refused to receive it; and that another woman, a professional litigant, also came and fell at his feet, and presented him a Bengali petition, but was told by him to get her petition written in English, and to stamp it with the proper court-fee. His Honour's treatment of these two petitioners shows in what spirit of love for their subjects the English rulers govern this country.

BANGAVASI.

51. The special correspondent of the same paper writes as follows:—
The late Mr. Jenkins. Mr. Jenkins, late Magistrate of Dacca, was dear to all its residents. His sense of justice was not unmixed with kindness, and even in governing he wished to do good to others. He was a noble-minded and large-hearted man, indeed. Young and brave-looking, he was the very type of manliness in appearance and character. He was the nephew and, only heir of a rich man in England, and it was only a very short time ago that, at the persistent request of this uncle, he married a young lady, whom he left in England. He had no relatives near him when he expired. But it will always be remembered that, though he thus died far from home and friends, the people of Dacca, to whom he was nothing more than a stranger and a foreigner, sincerely mourned his loss.

SANJIVANI,
July 28th, 1894.

52. The *Sanjivani* of the 28th July has the following:—
"Elliott Puja at Dacca." "Elliott Puja at Dacca.—Elliott was the god worshipped, and the Sil Bahadur was the worshipper. The Sil Bahadur read a prayer to the god in the following strain:—
'O Lord! Your sacred presence has produced a flood of devotion in our hearts, and I offer you this worship on behalf of ourselves and the general public. Innumerable are your energy and self-sacrifice [making pleasure trips on board the *Rhotas* at Government expense is indeed perfect self-sacrifice!] Whether it is summer, winter, spring or the rainy season, you are always wandering about ascertaining the condition of the people. The whole people of Bengal have been charmed to see your unfathomable proficiency in political economy. O Lord! You do not even know what injustice is [you are a true friend of Messrs. Phillips and Radices!] you make no distinction between black and white [take, for example, the Darjeeling speech]; you are the benefactor of millions of people who are always looking up to you. The whole people of Bengal stick to your feet like so much sticking mud.' There is not space for the whole of the Sil Bahadur's prayer. The writer is therefore sorry to stop here."

53. The same paper says that it has been settled to sell off the present Dufferin Hospital building in Calcutta, and Her Majesty and Lady Dufferin, it is said, have assented to this course. The authorities are persuading themselves that a change of site will bring to the hospital female patients of respectable families. But this is a mistake. The real cause of the failure of the hospital so far has been, not its site, but its management by European lady-doctors. If the authorities do not stop patronising European lady-doctors and employ native lady-doctors in the management of the hospital, the hospital will be a failure, wherever it may be placed.

SANJIVANI,
July 28th, 1894.

54. A correspondent of the same paper says that cholera is raging violently at Barasahi, in the Jalpaiguri district, and two or three deaths from it are taking place every day. There is no medical aid available in the village or near it. The disease is therefore gradually taking a very virulent form.

SANJIVANI.

55. The *General and Gauhariasfi* of the 31st July says that the Jumma-Musjid in Delhi having suffered great damage in a late thunderstorm, Government ought to have it repaired at the public expense. Some years ago Government repaired the tombs of Sher Shah and the Emperor Akbar, and it would not be too much to ask it to have this famous musjid repaired.

GENERAL AND
GAUHARIASFI,
July 31st, 1894.

URIYA PAPERS.

56. The *Uriya and Navasamvad* of the 27th June does not approve of the speech of His Honour the Lieutenant-Governor of Bengal delivered at Darjeeling, which contained a reference to the Hindu religion and the Hindu community calculated to produce a bad feeling in the minds of the members of that community.

URIYA AND
NAVASAMVAD,
June 27th, 1894.

57. Alluding to the late Resolution of Government on the survey and settlement operations going on in Orissa, the *Utkaldipika* of the 30th June has occasion to observe that, though the Resolution contains much about the progress of that work in the past year, it is conspicuously silent as to the principles that are to be adopted in making the assessment. The writer has reason to believe that a declaration of those principles by Government would help a great deal to allay the public mind, which has been considerably unsettled by misapprehensions of various kinds.

UTKALDIPIKA,
June 30th, 1894.

58. The *Utkaldipika* of the 7th July makes the following suggestions in connection with some of the provisions of the Revenue Sale Bill:—

UTKALDIPIKA,
July 7th, 1894.

(a) That in the event of the recorded proprietor being absent from his home, the notice or notification of sale should be served there in the presence of two or more gentlemen belonging to the neighbourhood (*vide* clause 5, section 10 of the Bill).

(b) That the provision for registering the names and addresses of the interested persons to whom notices of default may be sent is good, that the imposition of an annual fee is objectionable, and that only one fee should be charged at the time of registration *vide* section 11 of the Bill.)

(c) That the Collector should be authorised to use his discretion even on the day of sale in certain exceptional cases, such as loss of revenue-money on its way to the treasury, in consequence of highway robbery, cyclone, famine or flood.

(d) That not only recorded proprietors, but any interested person should be allowed to apply for the exemption of an estate from sale on payment of the arrear of revenue due, as this would meet those contingencies in which real proprietors do not find time to have their names duly recorded, or where fraud prevents a real proprietor from having his name recorded, *e.g.*, where the recorded proprietor dies only a few days before the last day of payment, and his successor being engaged in the performance of rites and ceremonies, does not find time to have his name recorded, &c.

UTKALDIPRA.
July 17th, 1894.

59. The same paper is informed that food is becoming more and more scarce in different parts of the Cuttack district, and advises the District Board of Cuttack to adopt measures of relief wherever they may be found necessary.

60. All the native papers of Orissa show signs of indignation at the abolition of Uriya from the Police Department of the Sambalpur district in the Central Provinces, on the ground of administrative convenience, and the substitution of Hindi in its place.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 4th August 1894.